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*Death the Wages of Sin, and eternal
Life the Gift of God by Christ.*

139
Represented in a

S E R M O N

PREACHED AT

PECKHAM in SURREY,

MARCH 8. 1741.

On Occasion of the DEATH

Of the late Reverend

THOMAS HADFIELD, M.D.

Who died *February 21. 1741*, in the 46th Year
of his Age.

By SAMUEL CHANDLER.

Published at the Request of the Congregation.

L O N D O N:

Printed for J. NOON, at the *White-Hart*, near
Mercers-Chapel, in *Cheapside*. MDCCXLI.

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life the gift of God by Christ.

Registered in a

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Of the late Reverend

THOMAS HADFIELD, M.D.

Who died February 21, 1741, in the 40th Year
of his Age.

By SAMUEL CHANDLER.

Published at the Request of the Congregation.

L O N D O N

Printed for J. Noon, at the Wrentham, near
Museum-Church, in Strand, MDCCLII.

R O M. VI. 23.

For the Wages of Sin is Death, but the Gift of God is eternal Life, through Jesus Christ our Lord.

TH E S E Words deeply affected the Mind of that good and excellent Man, your late worthy Pastor, in the last Moments of his Life. He apprehended that the Distemper, which took him from you, would conclude his Life and Services amongst you; and therefore conscious to himself of the Deserts of Sin, There, says he, a little before his Departure, naming the Words of my Text, is *Mortality the Effect of Sin*; adding, as one that had good *Hope and Consolation through Grace*, with an air of Satisfaction and Pleasure, *There is Immortality also the Effect of Redemption by Jesus Christ*. It was this that rendered him calm and easy in the Thoughts of his Dissolution, and reconciled him to that awful Change, which he saw immediately before him. And from that Humility which he learnt from the former Part of the Words, and the lively Hope inspired into his Breast by the latter, he recommended them when dying to

your Meditation, as a Subject fit to be spoke from by me on the present mournful Occasion.

The evident Design of the foregoing Chapter is to engage the *Roman* Converts to that universal Holiness of Life, which is one great and principal Design of the Revelation of the Gospel of Christ. And to this the Apostle exhorts from a Variety of Arguments: The Influence which the Consideration of * *Christ's Death* should have on us, † *into which we are baptised*; the Conformity we ought to bear to Christ *as risen from the Dead*, who in that he died, died unto Sin once; but in that he liveth, liveth unto God, and in Resemblance of whom we ought likewise to reckon ourselves to be dead indeed unto Sin, bnt alive unto God, and in consequence of this to yield ourselves unto God as those who are alive from the dead: From the Grace that is manifested to us in the Gospel-Revelation ‖, and our being delivered by Christ from all the Imperfections and Rigours of the Law of *Moses* ‡; from the Nature of that Doctrine into which as Christians we are delivered †; from the Unprofitableness of a sinful Course: *What Fruit had ye then in those things?* viz. that ye committed, when ye were *the Servants of Sin*? Even such Fruits as ye are now ashamed of. And finally, in the Words of my Text, from the different Consequences of Sin and Holiness: *For the Wages of Sin' is Death, but the Gift of God is*

* Ver. 3, 6.

† Ver. 9, 10, 11, 13.

‖ Ver. 14.

‡ Ver. 17.

† Ver. 21.

eternal Life by Jesus Christ our Lord. The Wages of Sin are the Wages which Sin gives, which is *Death*; but the *Gift of God is eternal Life*. The Antithesis or Opposition here is evidently between Sin and God, who are represented as two different Leaders and Commanders, having each of them their respective Followers, or Soldiers listed under their Banners, and as having different Wages or Pay to distribute to those who serve under them. *The Wages, the proper Pay of Sin is Death. But the free Gift of God is eternal Life by Jesus Christ.* * The Word we render, *Wages*, denotes properly the Pay of Soldiers either in Money or Provision which they could claim as their own, and which was peculiarly due to their military Services and Labours. The Pay of those, who engage in the Cause and Service of Sin, and enlist themselves under the Banners of Vice and Wickedness, is certain and irrevocable Death: *The Wages of Sin is Death*. And in order to render the Opposition in the next Clause clear and strong, one would at first View have been apt to think the following Words should have run: *But the Wages of Righteousness is eternal Life*. But it is with the highest Reason and Judgment that the Apostle alters the Form of the Expression, and says, that *the Gift of God is eternal*

* Ο ψώνιον δ' οἱ μὲν πεζοὶ λαμβάνουσι τῆς ἡμέρας δύο οβολοὺς, &c. Polyb. Hist. Lib. 6. c. 37.

Ο ψώνιον λέγεται τὸ τοῖς στρατιώταις παρὰ τῆ βασιλεως δίδομενον σιτηρεσιον. Theoph. in loc.

Life;

Life; intimating to us, that eternal Life is beyond all the Proportion and Merit of our best Righteousness, and that so substantial and durable a Blessing can be the Gift only of the Grace of God. The Holiness of a Christian hath indeed its proper Wages and Pay, as certainly connected with it, as Death is with Sin, and which in Equity it may reasonably claim as a Recompence due to itself; *viz.* all that Peace of Conscience, and Self-approbation, that Comfort and Happiness and Prolongation of the present Life, that Freedom from Terror and that Hope in Death, that Confidence towards God, and inward Sense of his Approbation, that is the immediate and certain Advantage of a sincere Desire and Endeavour to please him and be accepted of him: *In the very keeping his Commands there is a great Reward.* But these things the Apostle passes over as the lesser Advantages of Christian Piety and Virtue, and tells us, that *the Gift of God is eternal Life.* The Word signifies the Gift of Grace, a *Gratuity*, or *Donative*. Over and above the proper Pay and natural Wages due to Righteousness, there is a glorious Donative and free Gift to be expected from the abounding Generosity and sovereign Goodness of God, infinitely exceeding all Claim of Merit; even nothing less than eternal Life: In which Words God seems to be represented as a bountiful and generous Prince, or Commander, bestowing on those who serve under him, not only the Wages and Pay due to them,

them, but also the most valuable Gratiuity, a bountiful * Gratification or Largess, as the most substantial Proof of his Favour, and the Recompence of their Fidelity, Resolution and Constancy. *The Wages of Sin is Death, but the Gift of God is eternal Life by Jesus Christ our Lord.*

The Words plainly consist of these two Parts.

I. That the Wages of Sin is Death.

II. That the free Gift of God is eternal Life by Christ.

I. The Wages of Sin is Death: Or, Death is the Pay that is received from Sin. This is the View in which Revelation constantly directs us to consider Death, *viz.* as the Effect and Punishment of Transgression and Guilt; and not, as the † Heathens imagined, proceeding from any *original Necessity* of Nature, inseparable from the human Frame and Constitution. God, the great Former of human Nature, could as easily have formed the Body capable of the longest as the shortest Duration; and even supposing it frail and liable in itself to Dissolution, he could have provided such Food as should have kept it in constant Repair, and maintained it in

* *Stipendia enim delinquentiæ mors; Donativum autem Dei vita æterna. Tertul. de Resur. Carn. c. 47.*

† Alter intelligit, mortem a diis immortalibus non esse supplicii causa constitutam, sed aut necessitatem naturæ, aut laborum ac miseriarum quietem esse. *Cicer. in Catil. Or. 4. § 4.*

perpetual

perpetual Health, Strength and Vigour. This was as possible to the Power of God, as to create it capable of enduring for an Hour or a Day, or the present ordinary Term of human Life. And this plainly appears to have been the original Intention of God, when he first created Man, and placed him in Paradise; the original Threatning, * *In the Day thou eatest thereof thou shalt surely die*; clearly intimating, that if he did not, he should as certainly live. And to this End, God provided *the Tree of Life*, as the natural Means of preserving the Life and Vigour of the bodily Frame. And when contrary to the divine Prohibition, he eat of the Fruit of the Tree forbidden him, then and not till then the fatal Sentence was pronounced: † *Dust thou art, and to Dust thou shalt return*. And that this Sentence might effectually take place, God drove him out of the Garden, where he had planted the Tree of Immortality, least ‖ *he should put forth his Hand, and take also of the Tree of Life, and live for ever*. And being thus deprived of the Benefit of this sovereign Restorative of his earthly Frame, whose Fruits and ‡ *Leaves were for the healing* himself and his Posterity, he was left to the natural Corruptibility of his Body, and became in virtue of his Transgression, himself, and all that were to descend from him, necessarily subject to Mortality and Death.

* Gen. ii. 17.
† Revel. xxii. 2.

† Gen. iii. 19.

‖ Gen. iii. 22.

And agreeable to this is the Account given us by St. Paul. || *For as by one Man Sin entered into the World, Death also hath enter'd into the World by Sin: And so Death passed upon all Men, for that, ** under which Condition, or, subject to which Law of *Adam*, all have sinned. *Sin entered into the World by one Man*, as *Adam* was the first Man that sinned; and *Death by his Sin*, as *Adam* upon account of it was condemned to Death. *And so Death passed upon all Men*, all his Posterity became liable to Death in consequence of his Transgression and Mortality; subject to, or under which Penalty of Death all Men have sinned. † *For until the Law Sin was in the World.* Men were really Sinners against the Law of Nature and Reason from the Time of *Adam*, till the giving of the Law of *Moses*; and therefore it was just with God to permit that Mortality, which was the immediate Punishment of *Adam's* Sin, to extend to all his sinful Posterity, even though they had no immediate, positive Law to prohibit Sin, under the Penalty of Death, as *Adam* had; and therefore could not properly be said to die by virtue of any positive Law, constituting

|| Rom. v. 12.

* εφ' ω. Ea lege, sub qua conditione. Το τελευταίον διε-
λυθησαν εφ' ω τε κομισάμενον τον Λεωκρατην απερχην εις την
εσταν εισενηνεγμενη. Ita tandem rem consecerunt, ea condi-
tione, sub ea lege, ut Leocrates reciperet quæcumque de suo in
familiam attulerat. Demost. Adver. Spud. p. 1017. c. Παραβας
την αδειαν, εφ' η μηνυτης εγενετο, sub qua conditione indicium
fecit. Lys. Cont. Andoc. p. 123. Edit. Tayl.

† Ver. 13.

B

Death

Death the Punishment of their Sin: According to that equitable Maxim: *Sin is not imputed where there is no Law*; no Man is properly condemned to Death for any Action, that is not prohibited by some express Law under such a Penalty. And yet though there was no positive Law of this kind from *Adam* to *Moses*, * *Death reigned* during all this Period, even over those that *had not sinned after the Similitude of Adam's Transgression*, i. e. against a positive Law forbidding Sin under the Penalty of Death: An evident Proof, that Death reigned over Mankind in virtue of the Sentence of it pronounced on *Adam*; and that they were all of them as Sinners subjected to his Condition of Mortality. And therefore *Adam was the Figure of him that was to come*, i. e. of the second Man, Jesus Christ: A kind of Exemplar or Pattern, which Christ himself resembled; in that as † *Sin reigned unto Death* by *Adam*, even so *Grace might reign through Righteousness unto eternal Life* by *Jesus Christ our Lord*.

From these Passages it is abundantly evident that Death is not to be considered, as a mere natural and necessary Event, that was originally intended certainly to take place, like all other Effects, by the necessary Operation of their proper Causes; but really as accidental to Mankind, and the Punishment consequent upon Sin; and this will appear in whatsoever View

* Ver. 14.

† Rom. v. 21.

of Things we consider it. Particularly *Death is the Wages of Sin*, if we consider it

1. In all those Distempers, Pains and Miseries that prepare for and finally introduce it. When the Body came originally out of the Hands of God, it is impossible to imagine, that it was produced with all those innumerable Frailties and Imperfections it now labours under, and necessarily subject to those perpetual Disorders, and almost infinitely varied Diseases, that now torment, and enfeeble it. The Bodies of Men are, generally speaking, in the present State of things, little better than Carcasses, compounded of all the several jarring Principles and Seeds of Misery and Death; blended together to create in us the more exquisite Sense of Pain, and discovering themselves in ten thousand frightful Appearances; the very Thoughts of which are almost insupportable, and yet which no human Prudence or Power can oftentimes possibly prevent. Frequently, Men bring with them into the World such distempered Bodies, as prove the severest Exercises to them throughout the whole Course of their Lives, or cut them off before they come to any Maturity, or have enjoyed the expected Term of human Nature. Or if our Constitution be of a somewhat more firm and friendly Make, yet how many Accidents are there to impair the Vigour, and destroy the Health of it? Sometimes the Stroke is absolutely unexpected and sudden, and there is but a Moment between perfect Health,

and the Stagnation of Death. At other times, the Stroke is not less sure, though more gradual and slow, and the Disorder proceeds from Stage to Stage, still heightning the Uneasiness of the wretched Sufferer; till at length the lingering Distemper prevails over the Skill of the Physician, and the Power of Medicines, flows thro' every Vein, impresses a Sense of Pain on every Nerve, seizes on the nobler, the vital Parts, triumphs over all the Powers of Reason, and after rendring the Body a loathsome and dreadful Spectacle, leaves it an Object only fit for the Concealment of the Grave. These are frequently the *sad Preparatives*, this the awful Pomp and Solemnity of dying, more terrible to wise and good Men than Death itself, and under which they need all the Principles of Truth and Religion to support them.

And can any one, who impartially considers these Things, ever persuade himself to believe, that it was the original Design of God, that the Life he gave should be thus miserably concluded? That it should be a perpetual, absolute Uncertainty whilst it continued, liable to be interrupted and destroyed by such innumerable Casualties, and at last, in the common Course of Things, put an end to with such Circumstances, as are the most distressing, grievous, and even dishonourable to human Nature? I could really much sooner suppose, that the Bodies of Men were intirely the Effect of Chance, and that a wise and good Being had no hand in
their

their Formation; than imagine that they were originally subjected by God to all these Disorders, necessarily and by the fixed arbitrary Constitution of his Will; and intended by him, had there been no Transgression, to feel and struggle with these dreadful Agonies in their Dissolution. No. All things conspire to shew and convince us, that the primitive Order of Nature is disturbed, that our present Bodies are Bodies of Humiliation; and that these Preparatives of Death are introduced by Sin, contrary to the original Laws of God our Former.

2. *Death is the Wages of Sin*, in all those Fears and Distresses of Conscience, that frequently attend it. Death, considered as the mere Separation of Soul and Body, or as our Entrance into another State, could have nothing in it very terrifying and afflictive, if our own Reflections did not disturb us, and if the Consciences of Men did not reproach them with having acted contrary to their Obligations and Duty. The Apostle † elegantly compares Death to the Change of our Raiment, or Habitation, or Country. But doth the Apprehension of this ever terrify wise and thoughtful Men? Who is uneasy at exchanging his old Garments for new ones; a mean, decayed and tottering Habitation for a convenient, splendid and durable one; a foreign, strange Land for his native Country? And what would there be more terrible in Death, were Men free from Guilt, and in full Possession of

† 2 Cor. v. 1, &c.

their Innocence? The mere Change of Habitation or Country can make no Alteration to the Disadvantage of Men unblameable in Piety and Virtue, and who have lived perfectly before God. Wherever his Providence is pleased to fix their Lot, or into whatever Part of the Creation his Hand guides their Dwelling, their Integrity is sure to follow them, they have Satisfaction from themselves, arising out of their own Breasts, and have the surest Grounds to expect the Benefits of his Protection, and the most substantial Effects of his Favour. As no Change of Place can separate them from their own Reflections, so neither can it remove them from the Presence of their God, nor in the least alter his Judgment of them, or the Conduct of his Goodness and Bounty towards them. Piety and Virtue, flowing from Principle, settled into strong and permanent Habits, and appearing in all their truly amiable and excellent Fruits, must, when free from every moral Blemish and Imperfection, every where draw the Regard, and secure the Approbation of the wisest and most perfect Being. So that Death, whatever Change it might make in the Condition of such a one, could give him no possible Ground to suspect or apprehend any Evil from God, and therefore in such Circumstances would be thought of and submitted to, with the utmost Resignation and Cheerfulness of Mind.

Whence then that Reluctance that we feel to Death? Whence those awful Fears, and
Terrors

Terrors of Mind, that frequently appear in the last Hours of Mens Lives, and shock all the Powers and Principles of their Souls? They are the genuine Offspring of Sin, and all flow from this Parent, this comprehensive Evil. Even good Men, when drawing on to their last Moments, are more conscious to themselves of their manifold Defects and Errors, and see them in a stronger and clearer Light. And on this account they are apt sometimes to grow suspicious of their State, and find their Hopes interrupted, and their Comforts mixed with numerous Fears: Whilst bad Men, who have been the Servants of Sin, and all their Lifetime engaged in this unnatural and monstrous Warfare, feel more substantial Distresses, and are ready to sink under the insupportable Burthen that oppresses them. When the Amusements of Sense begin to fail them, when their own past Actions, in all their Circumstances of Aggravation, crowd into their Minds, and they have Leisure duly to attend to the Nature and Consequences of them; Reproach of Conscience, the Condemnation of their own Hearts, the near Approach of the Realities of a future State, and the Apprehensions of a future Vengeance, awaken all their Concern, fill them with the strongest Anxieties, and create in them that Bitterness of Spirit, and those inward Convulsions and Agonies of Soul, that are incapable of being uttered, and almost impossible to be supported.

It was thus amongst the Heathens themselves; for as one of their most antient and * celebrated Writers observes; when any Person thinks himself near to Death, Terrors till then unknown enter into his Breast, and he begins to suspect there may be some Truth in those Punishments of a future State, which before he derided, and he sees them in a stronger Light the nearer he approaches them. And if upon a Review of his Life he is conscious to himself of Wickedness, his Crimes disturb him even in his very Sleep, and he drags on the Remains of Life in the most uneasy Expectations. And this Uneasiness at the Prospect and Approach of Death will be universally and invariably the Effect of Sin and Guilt, were there is Opportunity for impartial Reflection, and the Consciences of Men are not grown quite stupid and insensible.

3. Death, as it implies the actual Separation of the Soul and Body, and the intire Cessation of our present Activity and Life, is also the Effect and Wages of Sin; and not any original, necessary, and immutable Law of Nature, to which Man at the first Creation was certainly and unavoidably subjected. An immortal Body may seem at first view a kind of Contradiction,

* ἐπειδὴ τις ἐγγύς ἢ τὸ οἰεῖσθαι τελευτῆσαι, εἰσερχεται αὐτῷ θεός καὶ φροντὶς περὶ ὧν ἐμπροσθεν οὐκ εἰσῆει — ὑποψίας δ' ἐν καὶ δειμάτων μέσος γίνεται. Καὶ ἀναλογίζεται ἤδη καὶ σκοπεῖ εἰ τίνα τι ἡδίκηκεν. Ὁ μὲν οὖν εὐρίσκων ἑαυτὸν ἐν τῷ βίῳ πολλὰ ἀδίκηματα, καὶ ἐκ ὑπνῶν, ὥσπερ οἱ παῖδες, θάμα ἐγείρομενος, δειμαίνει, καὶ ζῇ μετὰ κακῆς ἐλπίδος. Plat. de Rep. l. i. p. 330. Fm. Edit. Serran.

because

because it will be said, that Matter is necessarily separable in its Parts, and therefore constantly liable to a Dissolution. This is true; and yet it is possible that an human Body may be made capable of a longer as well as a shorter Duration; capable of lasting beyond any fixed Term, as certainly as to any determined Period whatsoever. The Antediluvian Patriarchs lived many hundred Years. Those after the Flood attained to a greater Longevity than any now can hope to reach. In our own Age, the Term of Life is extremely different, some dying in their early Infancy, some reaching to an hundred Years and more; and if the separable Nature of the Particles of Matter prove the Impossibility of the perpetual Duration of an human Body, it will equally prove the Impossibility of the Duration of it for a single Hour or Moment. And in truth no System of Matter, whether in an human Body, or in other Object whatsoever, can subsist a single Moment, by any natural intrinsic Power and Property of its own, nor without the constant momentaneous Impression of the divine Power, upon every single Atom of which it consists. And therefore the same divine Power which supports it for a Minute, an Hour, or an Year, could, if it had so pleased, have added Perpetuity to its Existence, and that by as regular permanent Laws, as it now continues its Form for any given Period whatsoever.

It is true, our Bodies need the daily Recruits of Food, to maintain the Life and Vigour of them: And so unquestionably they would, had Sin never enter'd into the World. And therefore we find, that there was a *Tree of Life*, in the Garden of Innocence, that was intended to be the natural Means of Man's living for ever. Nor is it more improbable that God originally created a Tree, with Leaves and Fruit of such sovereign Virtue, as should maintain perpetual Life, and prove an eternal Restorative under all the natural Decays of the human Body, than that he should produce any Fruits, or Plants, or Roots with such efficacious Virtues and Properties, as to procure a partial and temporary Restoration, or to preserve Life for any given Period. Yea, from the Gradation of Nature, in all the other Parts of it, still rising from the lesser to the highest Degrees of Perfection, one would be apt to suspect, from the Want of such a Provision, some Interruption of her general and usual Order, and that her not being uniform to herself in this important Article, is owing to some very peculiar and extraordinary Cause. Now Revelation solves this Difficulty; and points out the Reason of this *great Vacuity and Blank* in the usual Order and Process of Things. It tells us, both that Man was originally designed for an immortal Duration without Death, and that God had provided a Tree, the Fruit whereof would have been a perpetual Preservative from all such Infirmities and Decays, as
would

would have brought on a final Dissolution ; and that the Loss of this happy Immortality, and of the sovereign Remedy to preserve it, were both the Consequences of Sin.

And that Death is in truth the Effect and Punishment of it, is plain from all the Appearances of Things. For we know by constant Experience and Observation, that the criminal Excesses of Mankind, and their indulging their Senses and Appetites beyond the Bounds of Reason and Duty, enervates the Frame, destroys the Vigour of the Constitution, introduces numberless Distempers, occasions the most racking Disorders, shortens the Period of human Life, brings on unexpected and violent Deaths, and renders the Manner of dying unspeakably terrible and painful. These things demonstrate that Sin is in its Nature a deadly Evil, and that no Constitution can support under the Violences and Injuries of it ; and it is as evident on the other Hand, that living by the Rules of Piety and Virtue, and the consequent abstaining from all excessive sensual Gratifications, is a natural Means of Health, and tends to the Preservation and Security of Life.

And is it not therefore a reasonable Conclusion, that had there been no Sin, there would have been no Death ? Had there been no moral Disorders of the Mind, there would have been no mortal ones in the Body ? An immortal Spirit joined to a painful and dying Body seems at first View to be confounding Life and Death

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together,

together, a quite unnatural Composition, a kind of Absurdity in the Frame of Things; and would much more appear to be so, were the spiritual and immortal Principle in full and absolute Possession of its proper Rectitude, and Perfection. For is Life, maintained in Dignity, possessed with uninterrupted Innocence and Integrity, employed in all the noble Services due to God and Man, and surrounded with all the Satisfactions and Pleasures that flow from a Consciousness of such a State of Being: I say is Life thus situated a real and substantial Blessing? If it be, the losing it, especially in such Circumstances, as now generally attend the Dissolution of Mankind, and the very Thought of their thus parting with it, amidst such Enjoyments, must create a thousand Anxieties and Distresses.

Was this the Case, should we not be apt to reason upon such a Conduct of the great God? *Why hath he made all Men in vain?* What can there be to induce him to resume such a Gift, if there is no Forfeiture? Did he create Life with an original View to destroy it? Did he confer Happiness only to render miserable by the certain Apprehensions of dreadfully losing it? Do Perfection and Rectitude lessen in his Esteem by length of Continuance? Or, Piety and Virtue lose their Charms and Power to please him, by a gradual Ripening into higher Maturity, and becoming fixed Habits in the reasonable and immortal Spirit? Would not the reasonable Mind
natu-

naturally hope, from the Benevolence of God, for the Continuance of its Being and Felicity, if it were really conscious to itself of having done nothing to incur the divine Displeasure, and render itself subject to the Penalty of such a Loss?

Possibly indeed such arguings might be the Effect of *Self-partiality*, and are not I think fully conclusive: For as God might have had Reasons of Wisdom for conferring only in some Instances a temporary Being, Perfection and Happiness; even that would have been an high Favour, and the Resumption of it, at the fixed Period, not at all inconsistent with any Rules of Equity and Goodness, nor give any just Ground for Complaint of the divine Procedure. The Reasoning of *M. * Antonine* the Philosopher, applied to the true God, would be right on this Head; who in answer to the Question: *Whence comes it that God, who hath benevolently and kindly ordered all Things, hath neglected this? viz. that the most virtuous and pious Men, exist no longer, but are intirely extinguished after Death?* Replies: Know assuredly, that he would have done otherwise, had it been fit for him to have done it. — For if he is most just and righteous, he hath unjustly and unreasonably neglected nothing in the Disposition of Things. However, had this been the Appointment of God, that

* Εὐ ἰδί, ὅτι καὶ ἐπεὶ εἰς ἐχέειν εἶδεν, ἐποίησαν αὐν. Εἰ δὲ ἀρίστοι καὶ δικαιοτάτοι ἦσαν, ἔκ αὐν πὶ πειρίδον ἀδικῶς καὶ ἀλογῶς κατελείμενον τῶν ἐν τῇ διακρίσει. *M. Anton. de reb. l. 12. §. 5.*

the best of Men were to perish by Death, surely the Manner of dying would have been more favourable and easy, and not have been thus diversified into ten thousand Forms of Terror and Misery : And I cannot help thinking, but that in its present dreadful Manner, Death would have been one of the most unaccountable of all Events, and almost irreconcilable with the Wisdom, Equity, and Goodness of God, without taking in the Doctrine of Revelation, which is partly confirmed by daily Experience ; that it enter'd into the World by Sin, and is suffered to triumph over all Men as the Punishment of it. This clearly reconciles the Permission of it, and all the Circumstances attending it, with all the Designs of a righteous and merciful Providence ; because the permitting the natural Effects of Mens Actions to take place, as the Punishment of their Sins, and as Arguments to deter them from the Commission of them, is not inconsistent with any Perfection ; and because an Immortality of Life in the present disordered State of Things, would only have been to have perpetuated Wickedness and Guilt, and all the consequent Confusions, Distresses and Calamities of Mankind. But

4. Lastly, Death in the Duration and Consequences of it, in the future invisible World, is the Wages and Effect of Sin. It was I think scarce possible for our first Parents, to understand the original Threatning, *In the Day thou eatest thereof thou shalt surely die, or in dying thou shalt die ;*

die ; any otherwise than of such a gradual Decay of their Frame, as should finally end in the intire Diffolution of it, and the absolute Loss of that kind of Life, which they enjoyed as Beings compounded of Matter and Spirit. And indeed the Loss of Life, as to any Power in themselves, must have been necessarily and absolutely irrecoverable ; strictly and properly *eternal* : And as the Tenure by which they held their Lives was an equitable and just one, they could have no reason to expect the Continuance of it, without fulfilling the original Terms on which it was granted, nor to hope for a Restoration to it, when once they had actually forfeited it. And therefore the Wages of Sin is absolutely everlasting Death, as to any possible Recovery by natural Methods from it, and the Sentence irrepealable by any other Power, but his who pronounced it. And if Life, this animal, sensitive, rational Life, that opens to our View all the innumerable Wonders of God's Creation, that presents to our Eyes such amasing Scenes of exquisite Wisdom, Perfection and Beauty, that furnishes us with such an infinite Variety of sensitive and reasonable Pleasures, in which every Sense is an Avenue to Knowledge, every regular Passion is a Source of Enjoyment, and every spiritual Faculty a Capacity for the noblest Entertainments : I say, if Life thus furnished and endowed be a singular Blessing and high Privilege, the Loss, the irrecoverable Loss of such a Grant must be a proportionably dreadful

ful Punishment, and one of the most formidable Evils, that the Heart of Man can form any Imagination of.

Especially as the Dissolution of the Body doth by no Means infer the Dissolution and Extinction of the spiritual and reasonable Principle, and cannot be, I think, proved to put an End to its internal Power of Consciousness and Reflection, because it doth to all its sensitive Perceptions. As Thought may remain when the Body returns to Dust, yea, as Reflection may be more intense, when the Impediments of this corruptible Body are entirely removed, and the Soul is absolutely confined to its own Operations and Views of Things; that Death which is the Wages of Sin must, if this be true, necessarily farther imply, all that Uneasiness, Affliction and Misery, that flows from irregular Propensities, ungratified; from disorder'd Habits, fixed and permanent; from the clear Perception of a criminal Conduct, not to be retrieved by any after Care; from the Consciousness of lost Happiness, irrecoverable; from the Removal from all the visible Tokens and Communications of the divine Presence and Favour, never to be regained; and from the sad Confinement to this dark and uncomfortable State, without any reasonable or sure Hope of Deliverance and Salvation from it. Death, as the Wages of Sin, appears to me a Complication of all these dreadful Evils, and not merely as a Separation of Soul and Body, that puts an absolute End to all
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Consciousness and Self-reflection, and thereby equally frees all Men from all kind of Evil, and even the worst of Men from all the natural Consequences of their Wickedness and Guilt.

I might here add, tho' it be not primarily intended in the Text, that what the Scriptures *significantly* call the *second Death*, is also the proper Effect and Wages of Sin. * *The Hour is coming, in the which all, without Exception, that are in their Graves shall hear the Voice of the Son of God, and come forth, they that have done Good unto the Resurrection of Life, and they that have done Evil unto the Resurrection of Damnation; † when small and great shall stand before God, and the Books shall be opened, and the Dead judged out of those Things which are written in the Books according to their Works; || when the Fearful and Unbelieving, and the Abominable and Murderers, and Whoremongers and Sorcerers, and Idolaters and all Liars, shall have their Part in the Lake which burneth with Fire and Brimstone. This is the SECOND DEATH, from which there can be no possible Redemption or Escape. And you find the Characters, that expose to this second and final Destruction, are those of wilful and impenitent Sinners: Uncleanneſs, inordinate Affection, evil Concupiscence, Covetousneſs which is Idolatry, Anger, Wrath, Malice, Blasphemy, filthy Communication, and the like; these are the Things for the sake of which the Wrath of God comes on the Children of Disobedience.*

* John v. 28, 29.

† Rev. xx. 12, 13.

|| xxi. 8.

And upon the whole, Oh, how tremendous a Thing is it to die in this View of it? How dreadful is the Sentence of the divine Justice pronounced on Sin, that most execrable and comprehensive Evil? Are these the cruel Wages of that Tyrant, whom the Generality of Men seem voluntarily to enslave themselves to the Power of? Is there no Redemption from the insupportable Bondage of these Fears? No possible Recovery from the Condemnation of eternal Death? Yes: Mercy hath triumphed over Judgment, and it is therefore time I should turn your Views to a more comfortable Scene of Things, and lead you to the reviving Consideration of the abundant Grace of God in Christ.

II. And This is the second General from these Words, that though *Death is the Wages of Sin*, yet that *the Gift of God is eternal Life by Jesus Christ*. The free Gift, the Donative, which God, the sovereign Ruler of the World, will bestow upon all that fight under his Banners, and steadily resist the Power and Temptations of Sin, and *have their Fruit unto Holiness*, is nothing less than eternal Life. So that * *Godliness is truly profitable to all Things, and hath the Promise of this Life and of that which is to come*. But particularly

* 1 Tim. iv. 8.

1. Life is the Gift of God, *i. e.* a Life similar to, and of the same Kind with that forfeited and lost by Sin. Whatever be the Nature of that spiritual and immortal Principle, which actuates and presides over our Frame, it is evident that it is formed with a Tendency to, and a very great Dependence on its earthly Tabernacle, and that much of its Perceptions, a great Part of its Knowledge, and many of its valuable Satisfactions arise from its intimate Union with it; and that therefore whatever may be its own natural Activity, and the Power of Reflection and Consciousness that seems essential to and inseparable from it, yet its proper Life must be greatly defective and imperfect in a separate and unbodied State; because its Means of Knowledge will be hereby many of them obstructed and wholly shut up, its Improvements in Wisdom greatly prevented, and the Sources of its Happiness much lessened and contracted.

The external Creation of God is a most amazing Fabrick, and abounds with innumerable Demonstrations and Wonders of Power, Wisdom and Goodness. It * was formed on purpose to be beheld and contemplated, and the bodily Eye fashioned and contrived with exquisite Art to take in the infinite Variety of

* Sed credo Deos immortales sparsisse animos in corpora humana, ut essent qui terras tuerentur, quique cœlestium ordinem contemplantes imitarentur eum vitæ modo atque constantia. *Cicer. de Senect. c. 21.*

Objects that surround us. And it is by this Discernment of them, and Capacity through the Organs of Sight to converse with them, that we derive some of our noblest and most enlarged Ideas. Hence we form our Notions of Regularity and Order, of Beauty and Perfection, of Symmetry and Proportion. Hence we trace out the very Being of a God, draw our Conceptions of his unbounded Power, unparalleled Wisdom, and infinite Goodness, and derive our highest Sentiments of the unbounded Immensity, and awful Majesty of the universal Creator and Lord. Hence we learn the Reality and Certainty of a Providence, and what Notion to form of the Equity, Views and great Intention of it. Hence we find innumerable Reasons of Adoration and Praise, of Affection and Gratitude, of Humility and Submission, of Obedience and Duty; Reasons as numerous as the Objects that present themselves to us, and the astonishing Wonders that are obvious in them. And hence, by Consequence, flow some of the most grateful Pleasures and strongest Satisfaction that can warm our Breasts; that the most useful Knowledge can yield, or the most rational Piety can possibly inspire. To be for ever deprived of such an Existence, to have these wondrous Organs of Sense eternally shut up, and buried in the Ruins of the Grave, and the reasonable Principle for ever excluded, as a Fugitive and an Outcast, from all Converse with

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and Benefit from the Creation of God ; methinks the very Thought strikes me with Horror, and was this to be my future Punishment and Curse, it would create a Sense of Misery absolutely intolerable. But thanks be to God, that though this might have been the Effect, and is the deserved Wages of Sin, yet that he hath promised, and will give, through the Dictates of his own Mercy, a full Restoration to Life. The Life lost by Sin shall be recovered by Grace, and we shall be again brought back into all the Wonders of God's visible Creation, and behold his Glories shining forth in those Works, which he has made to be the perpetual Monuments of his eternal Power and Godhead. The intermediate Sleep of the Grave, and the temporary Confinement of the immortal Spirit in the separate State, shall add to the Surprize and Wonder of that blessed Hour when we shall awake, and heighten the Joy of our Recovery into the warmest Extasy and Rapture of Pleasure. It follows from hence,

2. That this Life, which is the Gift of God, must take place by a strict and proper Resurrection, according to the Account of the Gospel Revelation ; or that the reasonable and immortal Spirit must be again united to its proper Body : Otherwise it cannot regain its lost Perceptions, nor ever recover its former Methods and Means of Knowledge and Satisfaction. That this visible Frame of Nature shall be entirely dissipated or annihilated, there is not one Reason or Shadow

dow of Argument to persuade us; though Revelation gives us Ground to hope, there shall be a Renovation of all Things. And if the visible Creation shall continue to subsist, there will unquestionably be proper Objects to behold and converse with it: Beings, with Senses exactly fitted to discern, contemplate, and understand it. And as the Life of Man is a Life created with these Capacities and Abilities, a Life endowed with sensitive Perception to behold sensible Objects, and with rational Powers to judge of them, and draw the proper Inferences and Conclusions from them; if Man continues the Creature that he is, and is not to lose his distinguishing and peculiar Nature, the Life restored him by the Gift of God, must be that mixed Life that is essential to, and the proper Characteristick of his Frame; *i. e.* a bodily and sensitive Life, as well as a rational and reflective one. He must be raised therefore from the Grave, and brought out of the invisible World. His Body must be re-animated, and the Principle of Consciousness and Thought re-united to it, that he may appear to be the Creature, the same Kind of Being that he was; that he may know himself to be repossessed of the Life that he lost, and from the fullest Consciousness of the Sameness of his Being, may learn his Obligations to adore the Power and Goodness that hath revived him.

This is the plain Doctrine of the Gospel Revelation, which when first preached amongst the

the * Gentiles was received by them with Scorn; some of them accounting the Thing impossible; and others, if possible, yet far from being desirable. The Philosophers looked upon the Body † as the Prison of and a kind of Shackles on the Mind, and an Incumbrance upon the || Faculties of it; and imagined that ‡ when entirely set at Liberty from this Confinement, and become a free unbodied Spirit, its Powers would be enlarged, its Improvements much more excellent, and its Happiness more perfect.

This Objection would have appeared with more Weight, had the Resurrection spoken of in the Gospel, been a Resurrection to all the Weaknesses, Infirmities, Pains and Sickneses of our present Bodies. Had this been the Case, who would have wished ever to be roused out of the Slumbers of the Grave, or recalled to this animal Life, only to taste again the Sorrows and Miseries of it? No, that Life which is the

* Acts xvii. 18.

† Εκλυομενην ωσπερ εκ δεσμων, τε σωματῶ. Plat. *Phæd.* p. 67. D. Animus in morte facillime evolat tanquam e custodia vinculisque corporis. Cicer. *de Amic.* c. 4.

|| Πανταχῃ παραπτητον [sci. σωμα] δορυβον παρεχει και παραχην και εκπληττει, ωστε μη δυναδαι υπ' αυτε καδοραν ταληδες. Id. p. 66. D.

‡ Ουτω μεν χαδαρυι απαλλαττομενοι της τε σωματῶ αφροσυνης, ως το εικῶ, μετα πιστων τε εσομεθα, και γνωστομεθα δι' ημων αυτων παν το ειλικρινες· τε το δ' εσιρ ισως το αληδες. Μη χαδαρω γαρ χαδαρυι εφαιπτεδαι μη ε δεμιτην η. Id. p. 67. A. Cum omni admixtione corporis liberatus [animus] purus et integer esse cœpisset, tum esse sapientem. Cicer. *de Senect.* c. 22. Vid. Plutarch. *de consolat. ad Apoll.* p. 108.

Gift

Gift of God by Christ is a much more glorious and excellent one. It means a Resurrection indeed of the very Person that died, and by Consequence a Restoration to the same Kind of Life he parted with by Death: The Revival of the same compound Being, the intire Person in each Part of his Frame: But, oh, how much altered, how gloriously changed from his former Self! Every Circumstance shall assure him that it is he himself that lives and moves, and yet ten thousand Circumstances shall as fully convince him of the happy Change of his Condition, and that it is himself improved and dignified by the abundant Goodness and Power of God. For though * *it be sown in Dishonour it shall be raised in Glory, though sown in Weakness it shall be raised in Power, and though sown a natural Body it shall be raised a spiritual Body.* So that though the Resurrection supposes the Restoration of a real Body, and the Reunion of the Soul to it, with all its proper Sensories, as the necessary Mediums of Perception: yet it excludes all that is gross, heavy, dishonourable to our Natures, and oppressive of our nobler Powers and Faculties. It shall consist of real Matter, but of Matter purified, refined from all its Dregs, and spiritualized into its highest possible Perfection. It shall be no more an Argument of an humiliation State, nor appear on us as a Badge of Dishonour and Reproach, nor as a Mark of divine Displeasure for our Sin and

* 1 Cor. xv. 43.

Guilt ; but as a Garment of Dignity, the substantial Demonstration of || *our Adoption as the Children of God*, and of our being invested with all the † *glorious Liberties* and Privileges of that high and honourable Relation.

It was, I think, this Resurrection of the Body, that was the Object of *Job's* Hope, and his great Consolation under the total Ruin of his temporal Prosperity ; the Recovery of which he utterly dispaired of ; and on which Account he passionately * wishes for the Grave as the End of all his Miseries. And yet in the midst of this Dispair he had this glorious Expectation to revive him. † *I know that my Redeemer lives*, though my Hope as to any worldly Prosperity is absolutely removed, *and that he shall stand at the latter Day on the Earth* ; in the Original it is, *over the Dust*. He shall stand as a Conqueror over the Dust of my Grave, and wholly subdue this Enemy that hath destroyed me. *And though after my Skin Worms destroy this Body* : Or, as the *Hebrew* is better rendred ; *And after they have utterly broken in pieces my Skin in this manner* : After my Diseases have thus miserably consumed me, and brought me down to the Dust of the Grave ; yet in my *Flesh shall I see God* ; out of my *Flesh* restored, quickened, and revived, shall I see God ; behold his Glory, and enjoy his Favour. *Whom I shall see for my self*, or as my own ; no longer

|| Rom. viii. 23. † Ver. 21. * Job xvii. 13, &c.
† xix. 25. xix. 10.

as my Adversary, but as propitious and favourable ; *and mine Eyes shall behold and not another : I my self shall behold him with these Eyes.* It shall not be the Reward of others only but my own. Or, as the whole Passage may be rendered : *Whom I shall see, and mine Eyes shall behold as mine own, and not as a Stranger ; as my Saviour and Friend, and not as one alienated from and at enmity with me. My Reins are consumed in my Bosom.* So strong is my Desire of thus beholding God, that I am almost consumed through the Impatience and Eagerness of it. In the same View also, as I apprehend, is that noble Passage of the * *Psalmist* to be understood, not only from the Application made of it by the Apostle, but from the literal Sense of it : *I have set the Lord always before me : Because he is at my right Hand, I shall not be moved. Therefore my Heart is glad, and my Glory rejoiceth : My Flesh also shall rest in Hope. For thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy One to see Corruption. Thou wilt shew me the Path of Life. In thy Presence is fulness of Joy, at thy right Hand are Pleasures for evermore.* Expressions that cannot without Violence be understood of any thing less than the Expectation of a future Recovery from the Corruption of Hell or the Grave, to a State of Happiness in the Presence and everlasting Favour of God. This was the Hope of many of the antient Saints of God, and is the peculiar Promise of

* Psal. xvi. 8, &c.

his Grace under the Dispensation of the Gospel of Christ. And what farther adds to the Value, and enhances the Worth of this Gift of God is,

3. That this Life shall be Immortal and Heavenly. The Gift of God *is eternal Life*. Though our Bodies * *be sown in Corruption, they shall be raised in Incorruption, and this mortal shall put on Immortality*. And || *we know, that if our earthly House of this Tabernacle be dissolved, we shall have a Building of God, an House not made with Hands, eternal in the Heavens*. Our present Bodies are suited to the World, and State of Things in which we dwell. Vanity and Inconstancy is wrote on all of them. There is nothing stable, permanent, and to be depended on. There is a Mortality that reigns throughout universal Nature; every earthly Object that presents itself to us losing its Form, and dying away from our View, to make room for a new Succession. Is it then to be wondered at, that we also should share in the common Frailty of the World we belong to? Or that here we should *have no abiding Place*, where every thing appears to be fleeting and precarious? Or that our Bodies should be perpetually changing, and at last wholly sink into their original Principles, when they are taken from such poor contemptible and perishing Materials? No. The sovereignty of Vanity and Death is here absolutely universal.

* 1 Cor. xv. 42, 54.

|| 2 Cor. v. 1.

Immortality is the sole Privilege of the future, better, heavenly World, and eternal Life there only to be enjoyed, where the immortal God, the Source of Being, and Fountain of incorruptible Life, vouchsafes his Presence, and banishes all the Gloom and Horror of Death by the reviving and quickning Brightness of his Glory. When sincere Christians leave this World, their next Appearance will be in superior Regions, where Death will be absolutely abolished, and all those Changes, that prepare for, and lead on to an entire Destruction, shall never more find Place; where the immortal Spirit shall be enshrined in imperishable Glory, and become the Inhabitant of a Temple, *not made with Hands, eternal in the Heavens*. The second Death, prepared as the last Punishment of impenitent and incorrigible Offenders, may possibly be at a Distance beheld by the Heirs of heavenly Life, to shew them the dreadful Condemnation they have escaped, and to heighten their Sense of Gratitude for the glorious Donation conferred on them; but shall never be experienced by them in the Bitterness and Pains of it. The Power of God shall support them in Being, and render their restored Existence durable and eternal as his own. In that heavenly World, where this future Life shall be enjoyed, * *the Tree of Life, planted by the pure River of Water of Life*, shall eternally flourish, and yield all her various and monthly Fruits,

* Rev. 22. 2.

and the Leaves of the Tree shall be for the healing of the Nations. And that nothing may be wanting to compleat the Mercy and Grace of God in this amazing Gift, 'tis

4. The Gift of eternal Life endowed with substantial Happiness and Glory. The very Bodies, in which the Saints of God shall then appear, * *shall be changed and fashioned after the glorious Body of the Son of God, that as † they have born the Image of the earthly, so also they may bear the Image of the heavenly.* And being thus entirely divested of every thing gross, heavy and mortal, their Patience will be no more exercised, nor their Enjoyments interrupted by the Pains and Languors and Sicknesſes of a diseased and corruptible Body. In the future happy World God || *shall wipe away all Tears from their Eyes, and there shall be no more Death, neither Sorrow nor Crying, neither shall there be any more Pain.* Uncertainty and Loss of Possession, Decay of Treasure, and Waste of Substance and Inheritance, shall no more disappoint their Hopes and Views, nor embitter the Remembrance of former Plenty. For ‡ *there shall be no more Curse, neither Moth nor Rust shall then corrupt, nor Thieves break through and steal.* The Riches of Eternity are the true Riches, that fade not away, but are as permanent as the Power, Activity and Vigour that are necessary to enjoy them. The moral Disorders

* Phil. iii. 21.

† 1 Cor. xv. 49.

|| Rev. xxi. 4.

‡ Rev. xxii. 3.

and Infirmities of the Mind shall then find an universal Cure, and never more either endanger the Continuance of the happy State, or give a Moment's Discomposure and Anxiety to the Breast. Into this blessed World *nothing shall enter that is defiled*. All who shall be permitted to dwell there shall behold the Lord, and become *like him when they shall see him as he is*. Every Grace shall then be exalted to its noblest Height, every divine and human Virtue shall grow up into full Maturity, and the divine Nature and Resemblance thus receive its entire and final Perfection, and constitute a Disposition, and form a Temper for Happiness absolute and compleat.

The necessary Foundation for true Blessedness being thus laid in the settled permanent Habits of all moral Excellency and Perfection, the Mind will be more opened and enlarged to the Perception of Truth, and better fitted for all the Pleasures and Satisfactions that arise from the Discovery and Encrease of it. For then ** that which is perfect shall come, and that which is in part shall be done away*. And though || *now we see only through a Glass darkly, then shall we see Face to Face*: Though now we know but in part, then shall we know even as also we are known, without any thing to obscure the Object from our View, or to mislead us in the Judgment we form concerning it. And being thus fitted, by the Rectitude of our own Natures,

* 1 Cor. xiii. 10,

|| Ver. 12.

and the extensive Compass of our Knowledge, both for the Reception and Communication of Pleasure and Happiness; the future Life that God will give to all, who are here *the Servants of Righteousness unto Holiness*, shall be spent in the Society of and converse with Beings as perfect and blessed as ourselves; even with the Angels of God, with whom we are united under Christ into one Household and Family, and with all the recover'd virtuous holy godlike Part of Mankind, that have lived from the Beginning, and shall live even to the End of Time.

And oh what Pleasure and Honour to be admitted into their Number, to be eternally employed in their Services, and to share in their exalted and durable Satisfaction! What inconceivable Happiness to be allowed with them to behold the Face of God, to worship before that awful Presence, and enjoy without Interruption the Smiles of his Countenance, and the substantial Effects of his Favour? What high Delight will it afford, to view the Glories of the exalted Saviour, to repeat the Wonders of his amazing Love, recount the several Steps of his surprising Condescension and Grace, to trace out the various Methods by which he formed us for and kindly brought us to Salvation, to exercise our warmest Passions in the Returns of Gratitude to him for all his Benefits, and to employ our Tongues in those chearful Songs of Praise, that will ever be a Tribute due to him, from
every

every one that shall share in the Redemption which he hath purchased with his Blood? What Mouth can declare, what Heart can now conceive, the strong Tide of Pleasure, that shall flow into the Breast, at that awful, that delightful Hour, when the Son shall * *present us faultless before the Presence of his Father's Glory with exceeding Joy*, compleat in the *Righteousness of Faith*, invested with the sacred Ornaments of Perfection and Purity, approved by his Sentence, and owned by him as the genuine and living Members of his Body? How will every nobler Passion of our Frame exult, and every Spring of Satisfaction in our Nature rise to its fullest Height, when the Voice *from the most excellent Glory* shall ratify the Sentence of the Son of God, and by an irrevocable Decree pronounce us accepted and blessed, and add that one, important, wished for Circumstance, *of Eternity*, to the Felicity and Glory assigned us? When Heaven thus becomes our everlasting Habitation, and God himself, the infinite boundless indefectible Perfection, our *future Portion and exceeding great Reward*; when we shall behold his Glory, and taste of that *Fulness of Joy* that is *in his Presence*, and share those *everlasting Pleasures that are at his right Hand*; then, and not till then, the Value of this unspeakable Gift of eternal Life will be thoroughly understood, the Happiness of human Nature will be absolutely compleat, and our Obliga-

* Jude v. 14.

gations to the divine Mercy and Goodness receive their full Strength, Perfection and Influence. For this Gift of God is not the Reward of human Merit, nor a Recompence strictly due from the Equity and Justice of God to the Claim even of our best Services in the present Life. No: 'Tis a mere Gratitude, a Donative of undeserved Grace, and the Purchase not of our Righteousness, but of the Obedience and Death of the Son of God. 'Tis

5. In the last Place, *the Gift of God by Jesus Christ*. 'Tis by him that *Life and Immortality are brought to Light*, so as to become the Matter of a divine Promise, and the steadfast constant Expectation of all the recovered and renewed Part of Mankind. In the Heathen World it was a Matter of mere Speculation and Uncertainty, sometimes hoped for, sometimes doubted of, and at other times absolutely denied, as might be made appear from the plainest Passages of the antient Moralists, *Plato, Cicero, Seneca, Plutarch, M. Antonine*, and others. Yea, whole Sects of Men, esteemed for Wisdom and Learning, entirely rejected it, and taught that Death was the absolute irrecoverable Extinction of our Being, without any future State of Existence whatsoever. And though a future State may, I think, be demonstrated from the most unquestionable Principles, yet there are no Premises from whence it can be *clearly and certainly* concluded, that the future State of Happiness shall be strictly Eternal; tho'

I own the Probability of it may be made appear by many Arguments.

Life, in every Period and Duration of it, is properly the voluntary Gift of God; the Continuance of it therefore can only depend on the Directions of his own Wisdom and good Pleasure; and if there could be no Obligation on God to give Being at all, but the Dictates of his own Benevolence, there could be no other for the prolonging of it. If the right Behaviour of his Creatures, upon the Supposition of their Existence, absolutely foreseen, could not in the Nature of Things merit the Gift of Being; that right Behaviour foreseen could much less merit the Gift of perpetual Life; a Blessing that there can be no original possible Inducement to bestow, but the voluntary, unmerited, absolutely free Bounty of him, in whose Power alone 'tis to confer such an invaluable Gift. If the most perfect Submission and Obedience to God be due from us through every Period of our Lives, and is but a just Return to the divine Goodness for every present Moment; no future Moment can be strictly due to the Obedience of the past; much less any Claim of Equity or Justice arise from it, for an endless Duration through eternal Ages.

This Reasoning strongly concludes, even upon Supposition of perfect Innocence and unfinning Obedience. But as this is no where to be found amongst the Children of Men, as they are all Sinners against God, and subject to the Condemnation

demnation of Death for this Reason ; the Restoration to Life can only arise from mere Mercy, and the Pretence of Merit is in reality nothing better than the Arrogance and Madness of Presumption and Folly. So that in whatever View we consider eternal Life, whether as bestowed on Creatures that have never offended, or as needed by sinful and guilty Creatures condemned to Death, there can be no other original Inducement to vouchsafe it, but the good Pleasure of the Grace of God ; and therefore the Hope of it can have no Ground of absolute Certainty but immediate Revelation ; nor ever be fully proved to be the sure Inheritance of such imperfect Creatures as Men are, by any mere Principles of Reason whatsoever ; because no Train of Reasoning can ever discover the secret Purposes of the divine Will, nor the Resolutions of God's Wisdom in reference to Mankind, nor demonstrate, that there can be any such Worth or Merit in the mixed temporary Services of sinful Creatures, as to render eternal Life a Debt due to them from the strict Justice of God ; or that he, as the righteous Governor of the World, is obliged wholly to reverse the Penalty of Death, justly incurred, and wisely inflicted as the Punishment of Transgression and Guilt. Revelation is the only Method that can, in the Nature of Things, settle and clear up this Doubt ; and this God hath done in the plainest Terms by Jesus Christ, assuring us, that if by *a patient Continuance in well-doing we seek for*

Glory, Honour and Immortality, we shall obtain eternal Life.

But this eternal Life is the Gift of God by Jesus Christ, not only as we have received the Promise of it by him, but as our immediate Right to it is the Purchase of his Sufferings and Death. On this Account the heavenly Inheritance seems to be stiled * *the purchased*, the acquired, *Possession*; and Christ is said to have *redeemed us to God, by his Blood*; and he himself tells his Hearers : † *The Bread that I will give is my Flesh, which I will give for the Life of the World.* These Expressions, and many others like them, plainly denote, that our Redemption from Sin and Misery, our Restoration to Life and Favour, and the Inheritance of the heavenly Glory, are the Fruit of his Sufferings, and the Purchase of his Death; upon all which Accounts, the Church is said to || *be purchased*, or acquired *with his own Blood*. Nor is there any need for us to be ashamed of, or afraid to own this, as one of *the peculiar* and essential Doctrines of the Gospel Revelation. His own Reward, as a Prince and a Saviour, was acquired by, and conferred on him, as due to the Merits of his Obedience unto Death. *i. e.* He purchased or obtained a Right, by his Blood that he shed, to confer Pardon, eternal Life, and heavenly Glory, on all that should believe in him. And by Consequence, if he thus purchased or acquired the Right of conferring all these Blessings on us,

• Eph. i. 14.

† John vi. 51.

|| Acts xx. 28.

the actual conferring them, or in other words, our receiving them, is in virtue of the same Acquisition or Purchase. The only Right we have to them as Christians is in virtue of the Grant to him actually to confer them; that Grant was given him in Recompence of his Obedience to Death; the actual bestowing them is the very Recompence ensured to him, and therefore our receiving them is the immediate Effect and Fruit of that voluntary Obedience to Death, upon Account of which he was thus made the Author of Salvation to all that believe in and obey him. So that eternal Life being the Fruit of the Saviour's Purchase, is a Doctrine as agreeable to Truth and Reason, as it is plainly taught by the Gospel Revelation. And therefore 'tis the Gift of God by him, as he hath *bought us with a Price, not with such corruptible Things as Silver and Gold, but with his own most precious Blood*, by which he entered into the heavenly Sanctuary himself, and hath opened the Gates of it for the Entrance of all those who by him do believe in God that raised him from the Dead.

And finally, 'tis the Gift of God by Christ, not only as his Blood hath purchased it, but as his Hand shall hereafter finally bestow it. For, says he, ** the Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live; for as the Father hath Life in himself, so hath he given to the Son*

* John v. 25.

to have Life in himself. And as he hath thus the Power to quicken the Dead, and shall finally raise them out of their Graves to a new Life, so * *God hath appointed a Day in which he will judge the World by Jesus Christ.* His Sentence shall determine the Lot of all Men, and fix their Condition. Those whom he condemns shall go away into everlasting Punishment, and those whom he pronounces faithful, shall enter into their Master's Joy, be blessed of his Father, and inherit the Kingdom prepared for them from the Foundation of the World. So that the clear Revelation, that eternal Life shall be the Gift of God, the actual Purchase of this Gift for us, and the final bestowing it at the Conclusion of the universal Judgment, is by the Lord Jesus Christ, discovers the Greatness of our Obligations to him, and shews the Reasonableness of living by the Faith of the Son of God, who loved us, and gave himself for us.

And to how many uses may each part of this Subject be improved?

1. How fit is it to learn us Caution, and Fear of offending by wilful and presumptuous Sins; since this Doctrine is the most convincing Argument of the intrinsic and unalterable Evil of Sin. God, when he originally made Man, made him upright, and designed him for Happiness; gave him Life, and the Means of continuing it, providing him with a sovereign Remedy to repair all the Decays of

* Acts xvii. 31.

his Frame, that might tend to Dissolution and Death. And yet we now find all the Appearances of Things quite contrary to this primitive Order of Nature, and can scarce discern any Traces of this original Settlement of God. Instead of Uprightness there is an universal Corruption and Degeneracy of Mankind, and in the room of Happiness, Evils and Calamities every where continually abound, Circumstances both complained of by the most thoughtful * Men in antient Ages. Life itself is ever in such Uncertainty, as that we cannot ensure the Possession of it for a single Day, nor are the most efficacious Remedies of Nature able to redeem one Soul from Death. And it is not therefore without reason, that Men are perpetually complaining of the present World, as a Vale of Tears, and a Scene of Misery, abounding with a perpetual Succession of afflictive Evils.

And yet certainly the World itself is an agreeable Place, in which there is an innumerable Variety of Objects to raise our Wonder, to please our Curiosity, and to afford us a large Diversity of entertaining Gratifications. Every thing in it is well ordered, and wisely contrived, for Pleasure and Happiness, and every ones Situation in it would be more or less comfortable, was there not some real violence to prevent it.

* Ολῶ ἀνδρῶν ἑκ γένεθς νῦσθ ἐστὶ. Τρεφομενῶ ἀχρη-
ςθ, ἰκετὶς βονδεῖνς, ἀνξάνομενῶ ἀταδάλῶ, ἀφρων, ἐνδεῖς πα-
ιδωγῶν, θρασῶ ἀκμαζών, παρὰκμαζών οἰκτερεῖς, τῆς ἰδίας
τιμῆς γωργησας. κ. τ. λ. Hippocr. Damag. p. 925, 926.
Edit. Lug. Bat.

What then is this unnatural Obstruction to human Happiness? Whence arises this Train of Miseries that hath been the Lot of all Men, in almost all Ages and Nations of the World, and which gradually, and sometimes suddenly introduces Death itself? The Cause is too obvious, and there is without question but one principal Source of all this vast Variety of destructive Evil, and that is Sin.

Whence come publick Disorders and Calamities; * *Whence come Wars and Fightings amongst you? Come they not hence, even of your Lusts?* Are they not owing to Mens intemperate Passions, to their Ambition and Pride, to their criminal Love of Riches and Pleasures, their Thirst after Dominion, and their Lust of Power? Are not these the *Furies* that madly cast about them *Firebrands, Arrows, and Death?*

Whence flows the Unhappiness of private Families, that so often breaks in upon the Order and Peace of them, and chases away all Prosperity and Comfort from their Habitations? Doth it not proceed, either from Indolence or Sloth, from a voluptuary Disposition, from Injustice and Fraud, from Luxury and Extravagance, or from proud, selfish, peevish and froward Tempers, not subdued by Reason, not corrected by the Spirit and Grace of the Gospel of Christ?

Jam. iv. 1.

To

To what are we indebted for all the Distempers that torment our Bodies, that prey upon our Constitutions, prevent the Relish of Life, shorten our Days, and end in the most frightful Convulsions and Wrackings of our Natures? Doth any one think that chronical and acute Distempers were originally and necessarily forced upon Mankind, and are the primitive Appointments of the God of Nature, on purpose to plague and punish them, without any criminal Imprudence and Transgression of their own? The Thought is injurious to the Goodness and Providence of God. Health and Ease are both his Gifts, and Reason and Revelation point out the certain Way to secure them. Sicknes and Pain are owing to the Inventions and Follies of Men themselves, and constantly found in the Pursuits of Vice. This is oftentimes evidently seen in those Diseases and Calamities that are the immediate Effects of Mens sinful Indulgences, and that directly punish their irregular Excesses, and make them pay dear for all their unhallowed Gratifications.

And with respect to others, who may not allow themselves in Practices, that are simply and in their Nature vicious, yet I am apt to think it will generally, if not always, be found true, that their Pains and Distempers arise more from too free an Use of that Plenty with which they satiate themselves, than any other Causes whatsoever. The habitual, uninterrupted Feeding to the Full, and the daily Feasting on the Varieties

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of a well-spread Table, corrupt and enflame the Blood, fill the Body with morbid Humours, and lay the Foundation for a Complication of Illnesses and Distempers.

The Body is so exquisitely framed, and consists of such an infinite Number of inconceivably fine Ducts and Passages, as that without the utmost Care and Temperance, Obstructions will grow and increase, and the necessary Secretions be in a great Measure prevented; whereby Pains, Sickneses and Disorders of many Kinds will be introduced, that will shake the Frame, and oftentimes dissolve it. So that constant Temperance, proper and seasonable Abstinences from the otherwise lawful Indulgencies of Life, and that Mortification of the Body, which Sensualists deride and scoff at, are Points of Wisdom and Virtue, and not only necessary by the Rules of Religion, but those of Safety and Physick too. And therefore every Gratification, that is really inconsistent with them, and that tends to burthen and disorder the bodily Constitution, hath a Degree of Guilt in it as well as Folly. So that 'tis Sin properly that is the Cause of all the main Calamities we complain of in the natural and moral World, and is that dreadful Evil that brings a Curse with it both upon the Mind and Body of all that harbour and delight in it.

Oh how powerful an Argument is this, to detest and refrain from it? Shall I cherish that which spoils the original Order of Things, and brings Confusion and Ruin into the Creation
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of God? Shall I be fond of my own Shame and Infamy? Shall I voluntarily render myself miserable, and seek after and delight in my own Destruction? Shall I take Pleasure in that, which bears a direct Contrariety to the divine Purity and Rectitude, and is the necessary and immutable Abhorrence of my God? Shall I be fond of Death, and lay myself under Obligations to eternal Death? No. Fly, my Soul, even from the Appearance of this fatal Mischief, and keep at the farthest Distance from every Temptation that would ensnare thee to it. Ever remember for thy Warning and Caution, that *her End is bitter as Wormwood, and sharp as a two-edged Sword: That her Feet go down to Death, and her Steps take hold on Hell.*

2. How well adapted is this Doctrine, to inspire the penitent Believer with Hope and Courage, and to create in him the most thankful Adoration for those Riches of the Grace of God, that have been discovered in Christ, who is *the Way, the Truth, and the Life*, and who is made *the Author of eternal Salvation to all them that believe.* * *By the Offence of one Man, even Adam, many died. Much more hath the Grace of God, and the Gift of Life procured by the Grace of one Man even Jesus Christ, abounded unto many. Judgment †, by means of one Offence proceeded to the Condemnation of Death. The free Gift is by, or notwithstanding many Offences, unto Justification of Life.* || *By one Man, and by the*

* Rom. v. 15.

† Ver. 16.

|| Ver. 17.

*Offence of that one Man, Death reigned. Much more they who have received the abundant Grace and Gift of Righteousness, obtained by the Obedience of Christ, shall reign in Life by that one Man Jesus Christ ; so that * as by the Offence of one, Judgment proceeded upon all Men to their Condemnation, so by the Righteousness of one, the free Grace might abound unto all Men, to their receiving the Justification of Life ; that † as by Means of the Disobedience of one Man many were || constituted and treated as Sinners, by being subjected*

* Ver. 18.

† Ver. 19.

|| *Ἀμαρτωλοὶ κατεστάθησαν.* Peccatores constituti sunt, *constituted, made Sinners.* The Expression means the same with that of the Apostle, † *He hath made him to be Sin for us, i. e. he was made and † offered to bear the Sins of many.* To be made a Sinner, to be made Sin, to bear Sin, are all equivalent Expressions. Now the meaning of bearing Sin *ἀνεχέειν ἁμαρτίαν*, may be settled by an unquestionable Authority. ** *Antiphon*, the Orator, pleading for a Lad accused of accidentally killing another, says in his behalf : Το μὲν οὐ μετὰ κρίνον, ἀναμαρτήτων οὐκ ἂν δικαίως ὑπὲρ τῆς ἁμαρτίας τοῦ κόλασθαιτο· ἵκανον γὰρ αὐτῷ εἶναι τὰς αὐτῆς ἁμαρτίας φέρειν. *This Youth, who is chargeable with no Fault, can't be justly punished for the Offender, for it is sufficient that he, the Offender, bear his own Fault, i. e. as it follows ὑπὸ ἑαυτοῦ ἐκολάσθαι.* He was punished by himself. And again : Ο μὲν γὰρ αὐτοῦ, τὰς αὐτῆς ἁμαρτίας φέρων, ὡς ἐνὶ ὕδατι πρὸς ἑαυτοῦ καταλείπει. *He, by bearing his own Sins, i. e. being punished for them, will involve no body in guilt.* So that bearing Sin is being punished for it. A Man bears his own Sins, who hath sinned and is punished for them. He bears another's Sins, who, when they have sinned, bears that Punishment which they should have suffered. And a Man is constituted a Sinner, when he is subjected to that Penalty which is due to Sinners, whether he himself hath offended or not ; for he is constituted a

Sinner.

† 2 Cor. v. 21.

† Heb. ix. 28.

** Orat. 9.

p. 69. Edit. Hanov.

jected to Death, *so by Means of the Obedience of one Man, many might be constituted*, i. e. treated as *Righteous*, by being freed from Death, and made the Heirs of Life.

It was great Goodness in God to give us Being and Life, when we originally were not, and to create us with all our various Powers and Capacities for substantial Happiness. But to reverse the Sentence of deserved Death, to restore Life when forfeited by Sin, to give us the Hope of eternal Life, who by many Offences have rendered ourselves unworthy of this temporal one; yea, *to raise us to the new and lively Hope of an Inheritance incorruptible, undefiled, that fadeth not away, and that is reserved in Heaven for us*, who are truly *less than the least of all God's Mercies*: This is the Height of sovereign Goodness, and there can be nothing wanting to increase the Riches, or enhance the Value of it; nothing that can be a more substantial Foundation to support the Faith, and establish the Comfort of all that are sincerely reconciled to God, and made in Truth *the Partakers of his Holiness*.

For you will remember, that as Sin is the Cause of Death, so the Death of Sin is absolutely necessary to our having a Right to the In-

Sinner, by being *made to bear Sin*, i. e. the Punishment due to it. And this is evidently the Meaning of the Apostle in the Place before us; because the *being constituted Sinners* in the 19th Verse, is spoken of as the Effect of *Condemnation* in the 18th; which Effect can be no other than that of *Punishment*.

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heritance of Life. For * *every one who hath this Hope in him, purifies himself as Christ is pure.* Art thou still a Slave to Vice and Wickedness, art thou still under the Dominion of Sin? Flatter not thy self with vain and delusive Imaginations. Thou art, as such, under the irrepealable Sentence of Death. But, hold. Let me not deceive thee. No, Sinner, if thou diest without Repentance and Reconciliation to God, thou shalt live again, and be raised by the Power of Christ from thy Grave. But, oh, what Terrors shall that Resurrection introduce thee to! Thou shalt *awake to Shame and everlasting Contempt.* Thou shalt arise only to fall under the Condemnation of *the second Death*, and to *be punished with an everlasting Destruction from the Presence of the Lord, and the Glory of his Power.*

It is the renewed and recovered Part of Mankind only that shall awake to enjoy the Pleasures of eternal Day, that shall triumph by everlasting Life over the Power of Death, and be allowed to enjoy the substantial Blessedness of immortal and heavenly Glory. And how grateful and refreshing will this Resurrection to them be! What Pleasure will they feel to find themselves, as in a Moment, restored to all the original Perceptions of their Nature, to behold the heavenly Garment of Dignity and Honour that shall invest them, to see themselves freed from every thing that is heavy, gross, corrupti-

* 1 John iii. 3.

ble and mortal, to find themselves able to soar above the Ruins of this World, to mix themselves with kindred Angels, and associate with those favourite and happy Sons of God! How will they rejoice to discern the Tokens of their Saviour's Appearance, to find their Faith and Hope in him confirmed by *seeing him as he is*, and hearing from his Mouth that solemn Sentence, that shall approve their Fidelity, and adjudge them to the Mansions of heavenly Light and Glory! What can they wish more to compleat their Satisfaction, when they shall be admitted to the Glories of the divine Presence, enjoy the reviving Light of God's Countenance, and derive their Happiness immediately from that inexhaustible Source of Perfection and Blessedness! In a word, when *God*, the all-sufficient God, *shall be to them all in all!* But here even Imagination ceases, and the Power of Words is entirely at an end. For in this Sense it is true, that ** Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man, the Things which God hath prepared for them that love him.*

Thrice happy are they who live by this Faith, and govern their whole Conduct by the Prospect of these important Futurities. It was this that supported the Patience and Courage of that good Man, your late worthy Pastor, at the last Moments of his Life. He saw and owned the Demerits of Sin: He believed in and was refreshed by his Hope in God, and the Promise

of that eternal Life which he had received by Christ Jesus his Lord; and had no other Comfort in Death, but what he built on this sure and never-failing Foundation.

Though my Acquaintance with him, as to any Intimacy and Friendship, was but late, and indeed begun with some Prejudices in Disfavour of him, yet the more I knew him the better I loved him, and my Value for him increased by almost every Conversation I had with him, till at length it arose to a very high Degree of Affection. His whole Deportment was grave and serious, as became the Nature of his Office, and the Dignity of his Character. His Piety to God was I believe truly unaffected, seemed engrafted into his very Temper, and to be the prevailing Habit of his Soul. From his Papers that he hath left behind him, it appears, that Religion had his most early Regards, and that he was one of those happy Few who *feared God from his Youth*. And no wonder that such a Sense of God, early impressed, should become complexional and habitual, and prove the Ornament and Security of his whole after Life. 'Tis essentially necessary to the Character of one whose Office is to be a Preacher of Righteousness, and he was in this Respect an eminent Example of that Godliness which he inculcated on you.

His Inclination to the Ministry was early and very strong, and as his Parents had laid the Foundation for this Service, by giving him a
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pious and virtuous Education, so he made those Improvements in the first Parts of Learning at the Grammar School in *Chesterfield*, where he was born, as that during an Apprenticeship, to which he was put contrary to his Inclinations, he was frequently applied to by the Scholars that came after him, for his Assistance in making their Exercises; which he gave them on Condition of their bringing them back to him corrected by the Master, making the Help he gave them an Improvement of himself in his own Learning, which he diligently pursued under many Difficulties and Disadvantages. This, with his translating a Sermon into *Latin*, preached on Occasion of the Accession of his late Majesty King *George I.* made him soon taken Notice of by several Persons of Worth and Learning, and determined them to assist him in prosecuting his Studies, in order to fit him for the Work of the Ministry, for which Providence seemed to design him, rather than for that secular Employment, that, against his own Choice, was originally intended for him.

His Academical Studies were under the Direction and Care of two worthy Men, Mr. *Hill* who died *March 2. 1719-20*, and Dr. *Latham* at *Findern* in *Derbyshire*, who is now living, and still engaged in the same Work, and to whom our Interest is indebted for many able and useful Ministers in the Church of Christ.

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His first Settlement, in stated Service, was at *Alvasted* and *Lea* in the same County; and as he was naturally fearful and suspicious of himself, he chose his first Subject suitable to his own Disposition, from *Psal. lvi. 3. What time I am afraid I will trust in thee.* From hence he removed to *Wakefield* in *Yorkshire*, as an Assistant to Mr. *Hawkins*; on which he hath left behind him a Remark, that shews the serious and pious Turn of his Mind. *The Lord grant it may be for the best, on each Side. May I chiefly intend, pursue, and be successful in promoting God's Glory, my own and others Salvation, and then I doubt not all shall go well with me. This is my Heart's Desire and Prayer to God.* He after this applied himself to the Study of Physick, which he pursued with such Diligence and Success, at *Utrecht*, where he studied some Time, as that he received his Degree from the University there, with very ample Testimonials of his Skill, in that useful and honourable Profession. From *Wakefield* he was invited to *Midhurst* in *Sussex* in 1725, and in *August* the following Year, upon my Call to the *Old Jury*, settled amongst you; to whom he hath been an Example in Word, in Conversation, in Charity, in Spirit, in Faith and Purity.

From his numerous Papers, many of which I have revised since his Death, containing his Remarks on and Extracts from a Variety of Books and Subjects, and his constant stated Service amongst

amongst you, it abundantly appears, that he gave great *Attendance to Reading, to Exhortation, and to Doctrine*; and his Observations upon some of the most difficult Subjects, discover a very excellent Judgment and a thorough Knowledge concerning them. The Variety of his Service fully employed all his Time, and he hath left many Hints behind him, that shew he made Conscience of the Whole of that important Work to which the Providence of God had called him.

His Preaching was plain, but serious and instructive, and adapted to promote the Purposes of practical Godliness, and the Salvation of those who heard him; and I hope many of you are his Witnesses, that his Ministry was not an altogether unsuccessful one amongst you. His private Conversation was serious, constantly, as far as I could observe, turning upon some useful Subject, that might either improve his Knowledge, or better his Heart.

There was one thing in him, that appeared to me truly amiable, and that heightened my Esteem for him into the sincerest Friendship; and that was a passionate Desire after Truth, that sometimes even betrayed an inward Uneasiness of Mind in the Enquiry and Pursuit after it. I have often been witness to the Anxieties of his Spirit on this Account, and to that Impatience for farther Light, in Difficulties that occurred to his Thought, that is a sure Argument

of a generous and honest Mind. And such was his Integrity in this Respect, that he easily surmounted all the Prejudices that could be thrown in his Way, and readily submitted to the Evidence of Truth wherever he discerned it. And from what he knew of himself, and the Difficulties he saw in Matters of Speculation, he contracted the most diffusive Charity towards all who differed from him, and knew that Censoriousness and rash Judging the State of others, was neither a Temper becoming the Gospel of Christ, nor a Method proper to bring others to the Acknowledgment of the Truth as it was in Jesus.

If in the latter Part of his Life he altered his Sentiments in some of the abstruser Points of Religion, as it should not be concealed that he had altered them, and which he was far from concealing from you, I am well assured this Alteration did not proceed from Fickleness and Levity of Temper, or a Love of Novelty, but from the full Persuasion and maturest Conviction of his Judgment and Conscience. It was the Effect of his deliberate Study, the most careful Enquiry, and serious and importunate Prayer to the God of Truth, to direct him into the Knowledge of it, as he hath more than once intimated to me, in the Conversations we have had together. An Alteration of Sentiments in such Circumstances, must I think create a real Esteem for his Memory, even amongst

amongst such of you, should there be any such, to whom such Alteration might not be altogether so agreeable; and on these Accounts, I well know, he had himself great Pleasure in the Review of it. I think indeed that Integrity is an unquestionable Part of his Character among all that were acquainted with him, and I am his Witness that he ~~had the~~ pleasing Reflections of it in his own Mind, and doubt not but he hath left full Impressions of it in every one of your Consciences.

The particular Rules he laid down for his Conduct, as a Christian, a Minister of Christ, as a Physician, as an Instructor of Youth, as a Member of a professing Family, as related to his own Family, and as a Member of civil Society, all remaining under his own Hand, are truly Christian, Exemplary and Prudent, and shew his Desire to be useful in Life, and accepted of God.

The Resolutions he fixed, as the general Rules of his Life, and which he renewed, in an humble Dependance on the Grace of God, were such, as I would recommend to you, both for your Safety and your Comfort. “ I will
 “ keep my Heart with all Diligence. I will
 “ make God my End, my chief End in all
 “ my Actions, and all in all in my Enjoyments.
 “ I will carefully observe, attend to, and re-
 “ gard every Suggestion of my Conscience, and
 “ the good Spirit of God, whom I implore to
 “ be

“ be my continual Light and Guide. My Bi-
 “ ble shall be my daily Study and Rule, for
 “ therein do I find great Delight. Oh, how I
 “ love thy Law! Secret Prayer I love, and am
 “ refreshed in. Never, whilst I am able to
 “ pray, will I omit or neglect it.” He is no
 “ true Christian who hath no secret Converse
 “ with God. I will prize my Sabbaths, those
 “ delightful Days to renewed Souls. I hope I
 “ have found them so. I will speak Evil un-
 “ necessarily of no Man. That I may be
 “ chearful, good tempered, affable and patient,
 “ I will endeavour always to walk closely with
 “ God, and to keep a good Conscience, thus
 “ to have fair Weather always within. When
 “ I lie down, it shall be with explicit Medita-
 “ tions on God, that awaking I may be still
 “ with him.”

His frequent Remarks which he hath left
 behind him on several Occurrences of his Life,
 shew an habitual Eye to the Providence of
 God, and a constant Sense of Religion impres-
 sing his Heart, and directing his daily Behavi-
 our. His tender Constitution, not I believe a
 little impaired by his Application to the Duties
 of his Station, and the Studies he delighted in,
 he endeavoured to relieve and support by Tra-
 vels abroad, for the Events of which he pre-
 pared himself by the most serious Resignation
 of himself to God, and committing himself
 to the Conduct and Blessing of his Providence.

The

The Day he fet out for *France*, July 31. 1732. he left the following Note: " This Day I am
 " setting out for *France*, by Air and Exercise
 " and Recess from my manifold Labours to
 " endeavour the Reparation of my Health,
 " which of late hath been much impaired. I
 " go forth upon the Wing of Prayer publick
 " and private. I entreat the divine Presence.
 " If I never more visit my Habitation, I sub-
 " mit. I have confest my Sins to God, and
 " this Morning besought the Lord to forgive
 " me. I wait for God's Salvation, and hope
 " in his Word. As wherever I live, my
 " Prayers; so where, how and whensoever I
 " die, I trust my Soul, through the Mercy of
 " my dear Lord Jesus Christ, will find its way
 " to Heaven."

The last Journey he took was to *Geneva*, where he met with the most friendly and honourable Reception from the Reverend and Learned Pastors and Professors of that City, who have since testified their great Esteem for him by Letters under their Hand, and to whom he made the most grateful Acknowledgments by one written to them in good and elegant *Latin*. He promised himself great Pleasure in a Correspondence with that worthy Body, and gave me the most pleasing Account of their Unanimity amongst themselves under their respective Differences of Opinion, their Learning, their Piety, their indefatigable Zeal
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in their publick Services, their Benevolence and Charity, and in general of the virtuous and excellent Behaviour of all Ranks and Degrees in that *little, but happy Republick*.

In all his Journies into foreign Parts he experienced the Protection he so solemnly implored, and even in some Circumstances of peculiar Danger; which he hath recorded with an affectionate Gratitude, to the Honour of him that delivered him.

As he made these Excursions for the sake of his Health, and to fit him the better for the stated Duties of his Calling, so I doubt not, had it pleased God to spare his Life, he would have bent his principal Cares to have *served you in the Gospel of his Son*, and to have promoted in you the Christian Faith and Temper, as the surest Preparatives for that eternal Salvation he lived and died in the chearful Hope of. But the sovereign Lord of Life and Death thought fit to dispose of him otherwise for his own Advantage, and to take him from you in the midst of his Usefulness. And when he found himself on his last Journey to the eternal World, and experienced how difficult a Work it was to die, yet the near and certain Prospect of his Change, and the Concern he had in his last Moments for his own Salvation, did not so entirely engross his Thoughts, as to render him unmindful of you, or unconcerned for your Welfare. He commended his most
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affectionate Love to you, and expressed his grateful Acknowledgments for your Kindness to him in the Course of his Ministry, and speaking of you to his Friend: "Tell them," says he, I pray for them in the heartiest Manner, and that I have daily prayed for them: "Tell them, I wish I could have done more for the Glory of God, the Interest of the Redeemer, and the Welfare of their Souls: "Tell them, how ardently I wish their Prosperity and Peace, and that I particularly pray, that they may forbear one another in Love, and that the God of Peace may be with them."

This was the excellent Frame of his Soul in his concluding Hours, this the Disposition that rendered him superior to the Terrors of Death, and fit for the Happiness of a better World: A Disposition formed of Humility for having done no more for God and you, fervent Wishes that he could have been better serviceable in his Station, ardent Prayers to God for your Salvation, who were his peculiar Charge, warm Gratitude for your Friendship to him and the Support you gave him in his Work, and the most generous Concern that you might abound in Benevolence and Tenderneſs to one another, and enjoy the Presence and Favour of the God of Peace and Love.

No wonder that, in such a Posture of Mind, he should be able to meet his Death, which he

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found

found hastning on its Approaches towards him, with a becoming Resolution and Composure, and think with Pleasure of the second Appearance of his Lord. This was the Subject he insisted on, the last Lord's Day he spoke to you in publick, and which looks almost like a providential Funeral Sermon for himself, from those Words : * *He which testifieth these things saith, Surely, I come quickly : Amen, even so come Lord Jesus.* The *Wednesday* following, being the Day of the General Fast, he took his Farewel of the Pulpit, ending his Ministerial Services with the Solemnities of that Day, being seized in the Evening of it with that Distemper which confined him to his Bed the *Friday* after, from which he never rose more.

During the Progress of his Disorder, which was lingering and painful, I found him chearful and easy, without any the least Appearance of Fear, or any one single Apprehension to distress him, though he had in his own Mind the Sentence of Death. He told his Friend, that constantly attended him during his Illness, that *he had dying Work on him, that it was hard Work, yet he did not faint, for God did, and would uphold him :* " That he had Hope in God through " Christ, that God had had his Heart from his " Youth, and disposed him to the Love of his " Bible, and to delight in that which was " Good, as long as he could remember : That

* Rev. xxii. 20.

“ he had greatly loved the Service of God, and
 “ experienced much Enlargement of Heart
 “ therein: That the good Disposition, which
 “ he had always had towards all Mankind, he
 “ had cultivated and preserved to the utmost of
 “ his Power, and that as this had afforded him
 “ high Satisfaction in Life, so it gave him much
 “ Comfort on his dying Bed: That he had
 “ laboured to know the Mind and Will of
 “ God all his Life, and had made a religious
 “ Task of every Part of his Work; and doubt-
 “ ed not, through the Blessing of God, of some
 “ Success after his Death, especially amongst
 “ the rising Generation. He wished his Course
 “ had been more equal, but he had never suf-
 “ fered Sin to rest with him, and rejoiced that
 “ he had in some Measure a Disposition for a
 “ better State: That he desired and esteemed
 “ nothing so much as the Favour of God all his
 “ Life, and which now he had a comfortable
 “ Sense of.”

Glorious Reflections these, Christians, upon
 a dying Bed, and which furnish a much nobler
 Cordial under the awful Prospect of Eternity,
 than any Considerations in the whole World can
 do without them. Oh, may you all feel the
 Value and Efficacy of such Supports, when you
 come to the last Period of Life. *When Flesh*
and Heart shall fail you, may you have the Tes-
 timony of a good Conscience to strengthen your
 Faith and Trust in God, and your Hope in the

Purchase of the Redeemer's Sufferings and Death. And in order to your securing this Happiness, let me beseech you to remember, the Humility and Meekness, the Simplicity and Candor, the Inoffensiveness and Goodness, the Seriousness and Piety, and let me add, the Benevolence and Charity, that constantly appeared in the Temper and Conduct of him, who was lately *over you in the Lord*; whose Faith and Fidelity follow, whose Virtues imitate, whose Conversation in these Respects be careful to copy after, that you may be *his Crown* another Day, and that you and he *may rejoice together* at the blessed Season, when *the Lord Jesus shall appear to be glorified in his Saints, and admired in all them that believe.*

And as I cannot but retain a sincere Affection for you, from the same Relation in which I once stood to you, and as here was my first Settlement in the sacred Service of the Ministry; so I heartily pray God to supply your Loss, by one who shall have every Qualification to do you good, and make you entirely easy and happy. As you are here, from several Congregations, collected into one, bear with me when I say: That Christian Candor, the Love you should mutually cherish for one another, and the Desire you should every one cultivate for the Edification of all, should dispose you to those mutual Submissions and Condescensions, that may tend, and in your
Circum-

Circumstances are even necessary to your comfortable future Settlement. Intemperate Heat and imprudent Warmth, in those who choose, or in him that is chosen, will injure, must divide you, and render his Lot uncomfortable that may reside amongst you. Suffer me therefore, as your Friend, earnestly to exhort you, to proceed with Caution and Care, with Union and Peace amongst yourselves, and with an humble Dependance on divine Direction; and may *the Great Master of the Assemblies* guide your Feet into the Ways of Peace. Check every Beginning and Tendency in yourselves or others to enflame and disunite you, and seek after one that will *faithfully instruct* you in the great Things of God, and the Way of Salvation; rather than one who will *suit himself to the Prejudices* of such who hear him, and resolve at all Events *to please*, even when he *cannot profit* you. And may you have the Conduct of the Wisdom and good Spirit of God to direct your Choice, that it may fall on one who may approve himself *a faithful Minister of Jesus Christ, a Workman that need not be ashamed*; that he may add to this Society a large Encrease of such who shall be finally saved. And may our Lord Jesus Christ himself, and God even our Father, who hath loved us, and given us everlasting Consolation and
good

*good Hope through Grace, comfort your Hearts
and establish you in every good Word and Work,
to the End that you may be confirmed in Holiness
before God even our Father at the coming
of our Lord Jesus Christ, with all his
Saints.*

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